

The Honourable
**Wives of the
Prophet ﷺ**

Compiled by

Darussalam

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**Maktaba Darus-Salam. Research & Research & Compilation
Department**

Wives of the Prophet ﷺ - Riyadh, 2004

127 p.; 14x21 cm

ISBN: 9960-9562-6-1

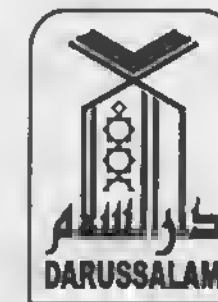
1 - Prophet wives 2-Muhammad house hold

3-Islam-Biography I - Title

239.7 dc 1425/4551

Legal Deposit no. 1425/4551

ISBN: 9960-9562-6-1



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh, Jeddah, Sharjah, Lahore

London, Houston, New York



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First Edition: October 2004

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Khadeejah bint Khuwailid (رضي الله عنها)

by an environment of high morality. She was a firm and resolute woman, possessing intelligence and wisdom, being known by the people of the *Jahiliyyah* as *At-Tahirah*.^[1]

Khadeejah (رضي الله عنها) was a very wealthy businesswoman, who used to employ men to do business for her; her caravans—like those of the rest of Quraish—used to travel to Ash-Sham and to Yemen and return with good profits and great benefits, so her business was profitable and her wealth increased continually.

Her First Marriage:

Khadeejah (رضي الله عنها) married Abu Halah bin Zurarah At-Taimi. Abu Halah died during the *Jahiliyyah*, but before he died, his wife, Khadeejah (رضي الله عنها) bore him a son named Hind, who embraced Islam and was a good Muslim. He was a Companion of the Prophet (ﷺ), who took part in the Battle of Badr and he was a literate and eloquent man (رضي الله عنه). Khadeejah (رضي الله عنها) also bore Abu Halah another son, Halah bin Abu Halah, who was also a Companion.

After Abu Halah died, she married 'Ateeq bin 'A'iz, the leader of Banu Makhzûm and she bore him a daughter whose name was Hind, who also embraced Islam and was a Companion of the Prophet (ﷺ). So all of Khadeejah's sons and daughters embraced Islam—may Allâh be pleased with them all.

After the death of 'Ateeq, many men from among the notables and leaders of Quraish proposed marriage to Khadeejah (رضي الله عنها), due to her morality, her superior intelligence, her nobility among her people and her

^[1] *At-Tahirah*: The Pure.

wealth, but she preferred to occupy herself with the task of bringing up her children and pursuing her business interests.

The Prophet (ﷺ) Sets Out on a Business Trip for Khadeejah (رضي الله عنها):

Khadeejah (رضي الله عنها) heard about the superior morality of the Messenger of Allâh (ﷺ) and she was informed by many of his truthfulness, his trustworthiness and his noble character, so she sent a message to him, requesting him to sell her goods in Ash-Sham and she offered him a higher rate than she gave to the other traders.

The Messenger of Allâh (ﷺ) accepted Khadeejah's proposal (رضي الله عنها) and set out on the journey to Ash-Sham, taking her goods with him, along with her slave, whose name was Maisarah. As they approached Ash-Sham, the Prophet (ﷺ) descended and sat in the shade of a tree near the hermitage of a monk, who came out and asked Maisarah: "Who is this man who is sitting under that tree?" Maisarah replied: "He is a man from Quraish, from the people of the Sacred Precincts." The monk said to him: "No one has ever sat beneath that tree except a Prophet." Maisarah also observed that at midday, when the heat was excessive, a cloud would appear and shade the Messenger of Allâh (ﷺ).

The Document and the Boycott:

When the disbelievers of Quraish saw that the Muslims had found refuge and safety in Abyssinia, that 'Umar bin Al-Khattab (رضي الله عنه) had embraced Islam, that he and Hamzah bin 'Abdul-Muttalib (رضي الله عنه) were now with the Messenger of Allâh (ﷺ) and that Islam was spreading in the tribes, they gathered and decided to write a document against Banu Hashim and Banu 'Abdul-Muttalib in which they undertook not to marry from among them, nor to betroth their daughters to them, nor to sell anything to them or buy anything from them, nor to accept any treaty from them, nor to show any mercy towards them, until they gave up Muhammad (ﷺ) to Quraish, so that they could kill him. Having agreed upon this, they wrote it down in a document, then they signed it and hung the document inside the Ka'bah, to confirm to themselves what they had undertaken to do.

They cut off Banu Hashim and Banu 'Abdul-Muttalib from the markets, leaving neither food nor drink for them to buy, buying up anything that became available, in order to prevent them from obtaining it. Abu Talib withdrew to a ravine which he owned in Makkah and Banu Hashim and Banu 'Abdul-Muttalib withdrew with him – apart from their brother, Abu Lahab. The Muslims suffered greatly during this boycott, tasting the bitterness of hunger and thirst to such an extent that they took to eating the leaves of trees and the skins of dead animals and some of them actually died of hunger.

Khadeejah (رضي الله عنها) played her part in alleviating the suffering which her husband (ﷺ) and the other Muslims experienced. She left her house—which contained all manner of

comforts—and went to join the Muslims in the ravine of Abu Talib, sharing with them the sufferings they underwent and bearing the hardship, distress and hunger and spending of her wealth in order to provide the Muslims with as much food as she could during the years of the boycott, aided by her nephew, Hakeem bin Hizam (رضي الله عنه)—who at that time was still a pagan, having not yet embraced Islam. While still a pagan, he would buy food and send it to Khadeejah (رضي الله عنها) by night and she would distribute it among the Muslims. Khadeejah (رضي الله عنها) stood fast with the Messenger of Allâh (ﷺ) in the ravine until the boycott was lifted, showing thereby the most amazing example of self-sacrifice, self-denial, strength of faith and loyalty towards her beloved husband (ﷺ).

The Prophet's Praise For Khadeejah (رضي الله عنها):

Khadeejah (رضي الله عنها) had a special place in the heart of the Messenger of Allâh (ﷺ) and he venerated her and esteemed her as she deserved, frequently saying good things about her, praising her, acknowledging her virtues and how she had stood by him at the start of his Mission and how she had strengthened and supported him. She fully deserved this praise, for she believed him when the revelation began, during his early terror she stood fast with him in a manner which proves the strength of her conviction, the greatness of her intellect and the firmness of her resolve. He did not only mention her during her life, but after her death, he continued to mention her and he never grew tired of doing so. The Messenger of Allâh's loyalty to Khadeejah (رضي الله عنها) was unparalleled. 'Aishah (رضي الله عنها) said: I did not feel jealousy towards any of the Prophet's wives as I did towards Khadeejah. I did not see her, but the Prophet (ﷺ) would

Umm Habeebah bint

Abu Sufyan (ﷺ)

Her Lineage:

She is Ramlah bint Abu Sufyan bin Sakhr bin Harb bin Umayyah bin 'Abd Shams bin Qusai; her lineage is connected with that of the Prophet (ﷺ) through their common ancestor, Qusai.

She was born seventeen years before the start of the Prophetic Mission and she was married to 'Ubaidullah bin Jahsh Al-Asadi, the brother of Zainab bint Jahsh, the paternal aunt of the Prophet (ﷺ). When 'Ubaidullah embraced Islam, Ramlah embraced Islam with him. Her father, Abu Sufyan bin Harb was at that time still a disbeliever, for he did not become Muslim until the day of the conquest of Makkah, in the year 10 A.H. He was extremely angered by her embracing Islam and she became the object of his wrath and resentment.

When the oppression inflicted on the Muslims by the disbelievers increased to unbearable levels and the Messenger of Allâh (ﷺ) permitted them to migrate to Abyssinia, 'Ubaidullah and Ramlah (رضي الله عنها) migrated there. At that time, Ramlah (رضي الله عنها) was pregnant and it was Allâh's Will

‘Aishah bint Abu Bakr (رضي الله عنها)

Her Name and Her Birth:

She is the Mother of the Believers, the wife of the master of the Prophets, the scholar, the eloquent speaker, the believing woman, daughter of the believing man, ‘Aishah, bint ‘Abdullâh bin ‘Uthman bin ‘Amir bin ‘Amr bin Ka‘b. Her father was known as Abu Bakr and her grandfather, ‘Uthman was known as Abu Quhafah, so she was ‘Aishah bint Abu Bakr bin Abu Quhafah.

She was born in Makkah some years before the Prophetic Migration (*Hijrah*) to Al-Madinah, that is, in the fifth year after the start of the Messenger of Allâh’s Mission (ﷺ). Therefore, she was born into Islam and did not live for a single day in the *Jahiliyyah*.^[1]

Her Father:

He was ‘Abdullâh bin ‘Uthman bin ‘Amir whose lineage is connected to that of the Messenger of Allâh (ﷺ) through their common ancestor, Murrah. He was known as *As-Siddeeq*, because he hastened to believe in the Messenger of Allâh (ﷺ) in all that he said. He was nicknamed ‘Ateeq (the

^[1] *Jahiliyyah*: Days of Ignorance prior to the coming of Islam.

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, the Most Merciful."^[1]

Upon hearing this Verse, Abu Bakr (رضي الله عنه) said: "Yes, by Allāh, I love that Allāh should forgive me," and he began once again to provide for Mistah as he had done before and he said: "I will not take it away from him again."

'Aishah's Knowledge:

'Aishah (رضي الله عنها) was a scholar of Islamic jurisprudence, with a broad knowledge of *Hadeeth*; she benefitted greatly from her nearness to the Messenger of Allāh (ﷺ), in addition to her great intelligence, her zeal for acquiring knowledge and her ability to derive Islamic rulings.

'Urwah bin Az-Zubair (رضي الله عنه) said: "I have not seen anyone with a greater knowledge of the Qur'ān, or its obligations, or the lawful and the unlawful, or of poetry or the sayings of the Arabs, or of genealogy than 'Aishah."

Abu Burdah bin Abu Mûsa Al-Ash'aree (رضي الله عنه) reported from his father that he said: "There was never a problem which we—the Companions of Muhammad (ﷺ)—were unable to solve and referred to 'Aishah (رضي الله عنها) except that we found knowledge of it from her."

^[1] *Sûrat An-Nûr* 24:22.

Abu 'Umar bin 'Abdul-Barr said: "Aishah was unique in her time, being knowledgeable in three sciences: The science of Islamic jurisprudence, the science of medicine and the science of poetry."

Az-Zuhri said: "If the knowledge of 'Aishah was compared with the knowledge of all of the other wives of the Prophet (ﷺ) and with all women, the knowledge of 'Aishah would be greater."

Mu'awiyah bin Abu Sufyan (رضي الله عنه) said: "O Ziyad! Who is the most knowledgeable person?" Ziyad replied: "You, O Commander of the Faithful!" He said: "I insist that you answer me truthfully and do not flatter me." He replied: "If you press me, I would say that it is 'Aishah."

'Ata' bin Rabah said: "Aishah was the best of people in Islamic jurisprudence, the most knowledgeable of people and the best of them in giving opinions in general."

Al-Miqdad bin Al-Aswad said: "I did not know anyone among the Companions of the Messenger of Allāh (ﷺ) who had more knowledge of poetry or religious obligations than 'Aishah."

Adh-Dhahabi said: "'Aishah was the most knowledgeable woman in Islamic jurisprudence in the whole Muslim nation."

It is written in *Fathul-Bari*^[1] that 'Aishah (رضي الله عنها) was extremely knowledgeable in Islamic jurisprudence—to such an extent that it was said that a quarter of all legal rulings were transmitted from her.

So great was her knowledge that 'Umar bin Al-Khattab and

^[1] *Fathul-Bari*, an explanation of *Saheeh Al-Bukhari* by the renowned Muslim scholar, Ibn Hajar Al-'Asqalani.